# WORLD PARISH

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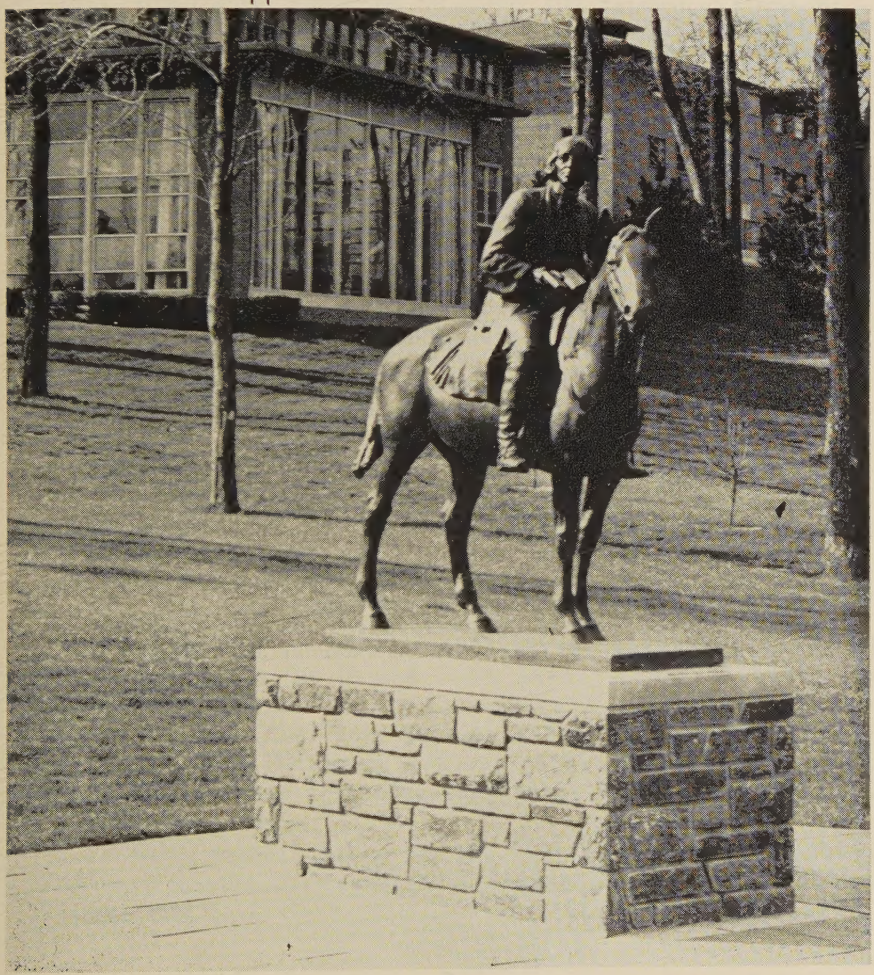

Equestrian Statue of John Wesley on campus of Wesley Theological Seminary, adjoining American University, Washington, D. C.

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# WORLD PARISH

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## JOHN WESLEY 'RIDES' IN WASHINGTON

The only statue of John Wesley in the United States was unveiled and dedicated on the campus of Wesley Theological Seminary in Washington, D. C., on Aldersgate Day, May 24, 1961. The statue is a duplicate of the equestrian statue of Wesley in the forecourt of the New Room in Bristol, England, and was presented to American Methodism by Lord Arthur Rank, an outstanding British Methodist layman.

The dedication ceremonies in Washington were colorful and impressive. Dr. E. Benson Perkins presented the statue on behalf of the Trustees of the New Room, the British Methodist Conference, and Lord Rank. Bishop Fred P. Corson, President-elect of the World Methodist Council, accepted the gift on behalf of American Methodism. His Excellency Sir Harold Caccia, the British Ambassador, spoke, and Major General Gailey expressed the gratitude of the American people.

Dr. Norman L. Trott, president of Wesley Seminary, led the Act of Rememberance in which all the responses were in the words of John Wesley himself. Dr. Hurst R. Anderson, president of American University, declared the purpose of the ceremony, and Bishop John Wesley Lord conducted the act of dedication, in which the responses were verses from the hymns of Charles Wesley. Bishop Ivan Lee Holt and Bishop W. Earl Ledden shared the final devotions.

This gift has special significance in that it was in 1771 at the conference meeting in the Bristol "New Room" that John Wesley sent Francis Asbury to become the first Bishop of the Methodist Church in America. From that time the whole of World Methodism derived from either Great Britian or America, and it is most fitting that this unique statue should be seen in both these centers of what is today a great world Church.

Lord Rank pointed out in his message, "God's work of Salvation is as much needed and available in this nuclear age as it was in John Wesley's day."

# ST. GEORGE'S PASTORS WHO SERVED IN THE SOUTH

By Frederick E. Maser, *Pastor of Old St. George's Church*

(An address delivered at the meeting of the Southeastern Jurisdictional Historical Society at Lake Junaluska, July 11-13, 1961.)

Part of the genius of early American Methodism was that like America itself, Methodism was on the move. Its preachers and leaders refused to remain in the well populated towns and cities, but looked to those places beyond the next horizon. At the organizational conference of the Methodist Episcopal Church in America in Baltimore in 1784, the Church set as its goal ". . . to reform the continent, and to spread scriptural holiness over these lands." This goal became not only a vision calling the early Methodists to their task but also an imperative urging them to move out across the continent with the restless pioneers seeking new lands and adventures and opportunities.

The pastors of Old St. George's played a large part in this surge across the country. The ancient church could date its beginnings back to 1739 when George Whitefield first began to preach in Philadelphia. It was organized as a Methodist Society by Captain Thomas Webb about 1767, and it purchased its present building and secured its first pastor, Joseph Pilmoor, in 1769. The first three conferences of American Methodism were held within its walls in 1773, 1774, and 1775. It contributed generously to the building of John Street Church in New York City before its own sanctuary had been purchased, and its pastors and licensed preachers were the first to carry Methodism into sixteen different states, the District of Columbia, Baltimore and other cities. Many of these men went to cities and states of the South:
Old St. George's, carried Methodism into Baltimore, helped establish

John King, licensed to preach by Joseph Pilmoor, then pastor of Old St. George's, carried Methodism into Baltimore, helped establish it in North Carolina and may have preached in Tennessee. Joseph Pilmoor, first pastor of Old St. George's, was the first Methodist to preach in North Carolina, founded the first Methodist Society in Norfolk, Virginia, and began the important work of drawing into a unity under John Wesley's government the scattered beginnings of Methodism in America. Francis Asbury, third pastor of Old St. George's, continued and greatly strengthened this work of Pilmoor and together with Captain Thomas Webb, organizer of Old St. George's pushed into South Carolina. Martin Ruter carried Methodism into Texas; Jeremiah Lambert penetrated Tennessee; Robert Williams laid the foundations of Methodism in Virginia; and Henry Ogburn in West Virginia.

Added to this list should be men like Thomas Rankin, fifth pastor of Old St. George's, who travelled considerably in the South; John Dickins, who began the book business at Old St. George's and who

during the Revolution, travelled extensively in Virginia, and North Carolina; Joshua Wells who served acceptably in Maryland and Virginia, and that large group of men born in the South who served for a time at Old St. George's and then returned to the South to continue their ministry. Reuben Ellis, a pioneer of Methodism in North Carolina; Lee Roy Cole who became a member of the Kentucky Conference; Ira Ellis who preached from Philadelphia to Charlestown, South Carolina; Phillip Bruce who died in Giles County, Tennessee; Stephen G. Roszel, a Virginian, and a member of every delegated General Conference from 1812 until his death; Henry White, Charles A. Davis, and a host of others; besides Thomas Ware, a native of New Jersey, who preached in innumerable places in the Union and the British provinces, but also in many places in the South.

For our special study we shall consider Joseph Pilmoor, first pastor of Old St. George's, Jeremiah Lambert, first Methodist stationed in Tennessee, Thomas Ware who later continued the work and Martin Ruter, one of the greatest of the greats, who established Methodism more firmly in Kentucky through his leadership at Augusta College and who was the first to carry Methodism into Texas.

### Joseph Pilmoor

Joseph Pilmoor came to this country in 1769, having been one of two preachers who answered Wesley's call that year for Missionaries to America. The other was Richard Boardman. Pilmoor had been converted through John Wesley when only sixteen years of age, and he was a product of Wesley's Kingswood School.

On coming to St. George's he and Captain Thomas Webb led the Society in 1769 in the purchase of their present structure for 650 pounds. It was then merely a hugh shell of a building 53 by 82 feet with a dirt floor. It had been started by the Dutch Presbyterians in 1763. They were an economically poor group of immigrants who were financially unable either to complete the building or pay for the work already done. Their trustees were put in jail for the church debt, and later the building was put up for auction to clear the debt and secure the release of the trustees from the debtors prison. In this handwritten Journal, preserved at Old St. George's, Pilmoor writes:

> While the public auction was in progress, a gentleman's son who was *non compos mentis,* happened to stop in the auction room and bought it. His father wanted to be off the bargain, but could not, without proving the insanity of his son. Rather than attempt this he was willing to lose fifty pounds by the job. Thus the Lord provided for us, our way was made plain, and we resolved to purchase the place, which we did for six hundred fifty pounds. How wonderful the dispensations of Providence! Surely the very hairs of our heads are all numbered.

The Methodists occupied the building for the first time on Friday, November 24th 1769 and Pilmoor preached. On the following Sunday he stated publicly for the first time the principles and purposes of the Methodists in America. He also introduced the first love feast in America at St. George's on March 23, 1770, and the first Watchnight service in America on November 11, 1770. He and Broadman, who had gone to New York, exchanged pulpits every three months, exchanging about six times before Asbury came to America in 1771.

In 1772 at a meeting in New York he and Richard Broadman began to think of the possibilities of turning toward the South. They decided, writes Pilmoor, amusingly enough, to preach the gospel "in the waste places of the wilderness and seek after those who have no Shepard." As a consequence he proceeded westward in Pennsylvania and then turning South crossed the Susquehanna and entered Maryland. Here he met "honest Robert Williams" and travelled with him for some time.

A detailed account of Pilmoor's labors could become monotonous, but certain features should be mentioned. He preached in the Dutch Church in Baltimore on June 11, 1772, and there formed a Society. He left Baltimore in July and entered Virginia, probably being the first Methodist pastor to preach in Annapolis. He then sailed for Norfolk where he preached in a Playhouse. From here he went to Williamsburg where he attended services at Bruton Church, and was invited by the Rector not to preach but to dine. He did, however, preach in the State House Yard and wherever else he had the opportunity. He discussed Theology with some of the students of William and Mary College. Later he went into North Carolina, being the first Methodist pastor to carry Methodism into that state.

"On the 27th of September 1772," he writes, "I took leave of my dear friends for a little while and set out for North Carolina. The day was very hot and my way was through a woods. I called at many houses on the road, but could get nothing for my horse till late in the afternoon, when I found a little ordinary, where I stopped to dine. I resolved to stop there all night. In the evening several young country men came in who desired to speak to me, and we spent our time in agreeable conversation, singing and prayer."

The next morning he was again on his way. He reached Currituck Courthouse in North Carolina a little before noon and began at once to preach to "Churchman, Baptists and Presbyterians" on the text, "He shall baptize you with the Holy Ghost and with fire."

"God made His word like a hammer," he writes, "that breaketh the rock into pieces. The poor people expressed utmost gratitude and Colonel Williams invited me to dine. As it was in my way I accepted the offer, and found one of the prettiest places I had seen in North Carolina. I was entertained with true primitive hospitality."

He stayed some time in North Carolina and then returned to Virginia.

Returning once more to North Carolina, he went by way of Wilmington clear into Charlestown, South Carolina, and from thence into Savannah, Georgia. While he founded no Societies here he preached a number of times in both cities.

Returning to Norfolk, he settles in his Journal who established the first Society in that city by writing on November 16, 1772, "Having proposed to form a Society in Norfolk, I went to the preaching-house and gave an exhortation on the nature and necessity of meeting together to build each other up in the faith of the Gospel. I then withdrew to Captain Carsons where I laid the foundation of a Society by joining twenty-six of them together, who are all likely to war a good warfare and obtain the victory through the blood of the lamb."

He proceeded northward, and he was one of the ten Methodist leaders in America who met at Old St. George's in 1773 under Thomas Rankin as the first Methodist Conference in the New world.

Pilmoor left America on the eve of the Revolution, and when next he returned to this country he became a priest in the Anglican Church. He served among other Anglican Churches in America, St. Paul's in Philadelphia and he lies buried there to-day. His desertion of the Methodists for the Anglicans was partly due to a misunderstanding with John Wesley. Their disagreement was probably over Wesley's Deed of Declaration. By this document, Wesley left the Methodist property in England to one hundred Methodist preachers. They were to use it for Methodism, always treating with brotherly fairness those whose names were not included in the Deed. Several important pastors were omitted from this significant list, one of whom was Pilmoor. Wesley handled the situation with less than his usual tact and more than his customary arbitrary attitude, and some of the brethren including Pilmoor left the connection. Pilmoor, however, never alludes to the cause of the rupture, and until his death had the warmest possible relations with the Methodists in America.

A portrait of Pilmoor by Neagle, famous early American artist, hangs today in Old St. George's. It is on loan from the Society of the Sons of St. George who own it and who counted Pilmoor as one of their members. It was a Society to aid indigent Englishmen in America.

Before leaving Pilmoor, however, his greatest contribution to Methodism should be noted. He was one of the men who began to draw together under the rule of John Wesley the scattered Methodist Societies in America. This movement was more completely accomplished later under Rankin and particularly Asbury, but it was initiated by Pilmoor, although the impetus may have come from Asbury who always emphasized the need "to take to the fields."

Methodism in America had its beginning in various scattered states and places, and a great deal of paper has been wasted in disputing which place can claim priority for beginning the Methodist movement.

The question will never be permanently settled, for we can never tell when a new set of facts may be discovered that will establish yet another claim. Thus New York, Philadelphia, Maryland, Virginia and now Lewes, Delaware, have all in turn set forth their credentials. The important thing, however, is not where Methodism began in America, but how all those scattered beginnings were brought together into a Methodist unity under John Wesley. Why did they not remain as fragments or as slowly developing groups completely seperated from one another in policy and government? Their unity was due largely to the work of Asbury and Rankin, but Pilmoor laid the foundations of this unity by his sound judgement, his wide travel, and his broad contacts with his Methodist brethren. He and Boardman met at a Conference in 1772 to lay out the work in Methodist fashion, thus insisting on the inherent unity of the movement. He knew Strawbridge and invited him to preach in Old St. George's. He travelled with Williams. He licensed King, and he worked closely with Methodist preachers wherever he found them. This was his main contribution to American Methodism and it should never be underestimated.

In short, a historian of early Methodism fulfills his duty not so much by proving which section of the country has the best claim to priority in establishing Methodism but rather in showing how all these scattered beginnings were welded together and brought under the discipline of John Wesley by men like Pilmoor, Rankin, and particularly Asbury. All these men were at one time pastors of Old St. George's.

### Jeremiah Lambert

According to Thomas Ware, an early Methodist itinerant, whose picture hangs in Old St. George's, Jeremiah Lambert was a native of New Jersey "taken from the common walks of life." Writes Thomas Ware, "He had in four years, . . . without the parade of classical learning, or any regular theological training, actually attained to an eminence in the pulpit which no ordinary man could reach by the aid of any human means whatsoever. He was most emphatically a primitive Methodist preacher, preaching out of the pulpit as well as in it. The graces with which he was eminently adorned were intelligence, innocence, and love. These imparted a glow of eloquence to all he said and did."

It was this man who was the first Methodist preacher to be stationed in Tennessee.

"He has the honor," writes Abel Stevens, "of being the first Methodist preacher designated in the Minutes to an appointment beyond the Alleghenies."

At the Conference at which Lambert was appointed sixty members are reported as being already in Tennessee. How did they get there? By whom were they gathered? We do not know. Abel Stevens says that as early as 1777 John King, John Dickins and Lee Roy Cole (all

by the way at some time pastors of Old St. George's) labored in North Carolina and may have penetrated into Tennessee. Who can tell?

They may also have been a group of settlers who moved into Tennessee bringing their Methodist religion with them. Lambert, however, was the first Methodist pastor sent to serve them and his circuit was enormous: it comprised all the settlements on the Wautauga, Nolachuky, and Holston Rivers including what are now Green, Washington, Carter, Johnson, Sullivan and Hawkins Counties in Tennessee and Washington, Smyth, Russell, and perhaps Lee and Scott Counties in Virginia.

The living conditions were the most primitive. "The dwelling houses," writes Cullen T. Carter, "were nothing more than log huts built near a spring or creek. The logs were held together at the corners by being properly notched. The cracks between the logs were filled with short pieces of wood or stone and covered with mud. There were usually two openings, one for the door which was hung by wooden hinges, the other for the chimney. The floor was usually made of split logs laid on the ground."

Peter Cartwright says, "When my father settled in Logan County, Kentucky, there was not a newspaper printed south of Green River, no mill short of forty miles, and no school worthy of the name. Sunday was a day set apart for hunting, fishing, horse racing, card-playing, balls, dances, and all kinds of jollity and mirth. We killed our meat out of the woods, wild; and beat our meal and hominy with a pestle and mortar . . . . As for coffee, I am not sure I ever smelled it for ten years . . . . "

Lambert's work in Tennessee was fruithful though not astounding. His year of labor resulted in a net gain of sixteen, and he reported seventy-six members to the next Conference. This was a good ministry, however, since he faced a great many difficulties. The primitive, earthy conditions of the field have already been described. His wide circuit warned against a deeper work. Furthermore, he no doubt came into conflict with the Presbyterians-many of them Scotch Irish whose prejudices against the Methodists were strong. Later this animosity subsided and the Presbyterians and the Methodists fraternized in the most brotherly fashion, but it was different in Lambert's day.

Later Lambert went to Old St. George's, being appointed there at the time of the organizational Conference of the Methodist Church in America in 1784.

Three years later, in 1787, Thomas Ware, another native of New Jersey and in time a pastor of Old St. George's, volunteered to work in Tennessee. In his memoirs he writes, "We found the population spread over a territory of country equal in extent to New Jersey. . . . Notwithstanding the violent opposition we had to contend with. . . . God prospered our work. Methodism had, indeed, reached this country before us. In many of the settlements we found some who had heard the Methodists preach, and they hailed us with a hearty welcome.

Societies were formed and a number of log-chapels erected; and on the circuit 300 members were received the first year." Jeremiah Lambert had sown seed that was now being harvested.

Later Ware left for a section he terms "low down on Holston and French Broad." This was indeed a dangerous part of the country, infested with warlike Indians. Several times he comments in his memoirs that many seemed struck with astonishment that "I should hazard my life to visit them at such a time. They were full of gladness, heard with interest, and guarded me from place to place as I travelled about." He met Methodists who had come from other parts of the country bringing their religion with them, who hailed him as a welcome visitor.

Bishop Asbury, third pastor of Old St. George's, conducted a conference at the Holston Circuit in 1788. Ware says, "As the road by which Bishop Asbury was to come was infested with hostile savages, so that it could not be travelled except by considerable companies together, he was detained for a week after the time appointed to commence." While they were waiting, the preachers employed the time in preaching. General John Russell and his wife, the sister of Patrick Henry, were converted and greatly strengthened the Methodist cause. Thomas Ware, himself, was appointed at this and subsequent Conferences to serve for two more years in Tennessee at East New River. From here he went to North Carolina and Virginia and in 1791 was appointed to Wilmington, Delaware.

Both he and Lambert were men of exceptional courage, gifts and spiritual power.

Lambert was appointed by Asbury in 1785 to serve as a missionary to Antigua, but his health broke under the strain and he is recorded in the minutes of 1786 as among those "who have died this year."

"Jeremiah Lambert," records the minutes, "an elder; six years in the work; a man of sound judgement, clear understanding, good gifts, genuine piety, and very useful, humble and holy; diligent in life, and resigned in death; . . . ."

Thomas Ware at his death had been for some time the oldest travelling preacher in the connection. His life was longer and more varied than Lambert's. Born in Cumberland County in 1758 he was converted in 1780 in the 23rd year of his life. In 1776 Ware had volunteered as a soldier in the Revolutionary cause and served at Perth Amboy, N. J., and later with Washington on Long Island. His published memoirs are entertaining and enlightening reading. He was spoken of as "one of the most cultured and heroic men of early Methodism."

### Martin Ruter

Martin Ruter, in his autobiography, writes of the years 1816 and 1817, when he served Old St. George's in Philadelphia, "These were

two years attended with severe trials and extraordinary blessings." He served with two other distinguished pastors of the historic church, Robert Burch and Stephen Martindale. The trials, however, were not due to any lack of harmony between the pastors but more probably to a schism at Old St. George's caused by the racial situation which had been growing more tense since 1787.

In that year, Richard Allen, a Negro, had left St. George's and formed his own church, later erecting a building at 6th above Lombard Street (Old Bethel Church). Old St. George's had licensed him to preach, making him the first Negro so licensed by the Methodists in America. He remained a Methodist, therefore, and Francis Asbury dedicated the new building in 1794. John Dickins, then pastor of Old St. George's, accompanied Asbury and named the church in his prayer, praying that it might be a "Bethel" for many people. To-day it is still called Bethel Church.

The church remained on the circuit of St. George's and was provided with preaching by the pastor of the mother church. The solution, however, was not satisfactory. In some ways the Negro brethren demanded too much; while, on the other hand, the white pastors sometimes gave too little attention, understanding, and support to the Negro church. The climax came in 1816 when under Richard Allen the Negro church broke away completely and formed the African Methodist Episcopal Church and elected Allen as the first Bishop. The membership at St. George's dropped from over 2500 to slightly more than 1200 due to this large loss of Negro members.

All of these events were undoubtedly a trial to Martin Ruter who could be blamed for none of them since his appointment followed the schism. He was a man who loved peace and about whom it could be said that he never did an unkind act to anyone. The unfortunate schism in the church, therefore, which on his coming to St. George's was still marked by bitter railings, accusations, and gossip, must have tried his soul greatly.

Extraordinary blessing, however, came to him since he had the opportunity, in what was then the largest church in the largest city in the new world, to pursue his studies in Hebrew under the Rev. Dr. Charles Wilson, a distinguished preacher of the Presbyterian Church, and to preach, himself, to large and appreciative congregations.

Martin Ruter had been born in Charlton, Worcester County, Massachusetts, April 3, 1785, the son of Job Ruter, a blacksmith. Job was the youngest of four brothers, all of whom served in the Revolutionary War, the two eldest having been killed in battle. Originally a Baptist, Job Ruter and his wife became Methodists and remained members of the Methodist Church for the rest of their lives.

They must have made a deep impression on their son. He writes, "When not more than three years of age, I had serious impressions and these increased with the years until 1799 when I resolved to devote my life to religion. In the autumn of that year I experienced the

pardon of sin, and enjoyed peace of mind. In the following winter I joined the Methodist Episcopal Church."

Two imperatives ruled Ruter's life; one was an insatiable thirst for knowledge. "I had," he writes, "a taste for learning and a thirst for knowledge from my earliest recollections." The other was an irresistible drive to preach the gospel of Jesus Christ. These two forces working within him controlled in great measure what he did and where he chose to direct his activity.

His father was poor and thus Martin was deprived of a formal education. "The deficiencies of my education," he writes, "I endeavored to supply as far as I was able by my own industry." That he succeeded well is attested by the fact that he became a linguist of no mean ability, learning Latin, Greek, Hebrew and French, the last of which he spoke fluently. He prepared a Hebrew Grammar and knew Chaldee and Syriac so thoroughly he was at one time offered the professorship in Oriential Languages in Cincinnati College, but refused. He was the President or Principal of three different schools and the recipient of two honorary degrees, being one of the first in America to receive an honorary Doctor of Divinity. He was a close student of Mathematics, Astronomy and History, and the author of a great many books on a wide variety of subjects.

But the call to preach was always upon him, and preaching to him was most important of all occupations.

Both of these imperatives, the one to learn and the other to preach, were partially satisfied in 1800 when he was given a license to exhort by the Rev. John Brodhead, Presiding Elder of the New London District, and travelled with him "for the purpose of receiving instruction in Divinity."

In 1801 he was admitted on trial in the New York Conference, being then only sixteen years of age and thus one of the youngest men ever to be admitted on trial in a Methodist Conference; in 1803 he was ordained a Deacon and in 1805 an Elder, being barely twenty years of age. All of this time he was both studying and preaching, and he was evidently an impressive preacher.

The Rev. Laban Clark with whom he travelled in 1804 says that at one place "it was rumored through the village that the young people were to be addressed by one of their own age, and there was not a little curiosity excited to see how the youthful preacher would acquit himself. Dr. Blatchford's Academy was procured for the place of meeting, and many, both old and young, came to hear. Not a few of them as they afterward informed me, went with the expectation of hearing some puerile performance; but to their great surprise, they found themselves listening to an able and eloquent preacher." He was immediately invited to preach in the Presbyterian Church where he had a very distinguished audience who listened to him with "profound attention and undiminished interest."

Later in the year he went into Canada, having been appointed to Montreal. Here he studied Hebrew with a Jewish Rabbi and also mastered French which he spoke fluently with a correct, precise accent.

In 1808 he was appointed to Boston, and in the same year he was elected one of the seven delegates to the first delegated General Conference of the Methodist Church. His leadership was being recognized and his talents admired. Within five years after joining the New England Conference he was appointed a Presiding Elder and was officially associated with men like Joshua Soule, Elijah Hedding, and George Pickering.

Following his term as pastor of Old St. George's, in 1816 and 1817, he was honored with the degree of Master of Arts conferred on him by Asbury College in Baltimore in 1818. The same year he was elected Principal of the Newmarket Wesleyan Academy which had been established by the New England Conference.

The school was a daring venture in education. E. A. Smith in his little book on Martin Ruter describes the venture in these words: "There were only eight thousand Methodists in New England in 1815, and few of these in the interior. Yet they did not want to send their children to institutions of the 'standing order'. Whereupon, in the house of Broadhead, South Newmarket, the initial meeting was held and a canvass begun. The town was willing to aid and give land if the preachers would guarantee instruction to be furnished five years. In the Bristol session of the Conference, in June 1816, the proposition made a sensation; it seemed hasty and too big to handle. But the leaders of the church favored it. The popular Joshua Soule was a predominant force for it. Martin Ruter, acknowledged then as the foremost scholar and the most eloquent preacher of the body, was a pronounced supporter . . . as secretary of the Conference (he) exercised a guiding hand. The vote was strongly in the affirmative, and then the ministers proceeded to subscribe $260 of the $755 needed for the erection of a building. Ruter headed the list with a gift of $80. . . . The town of Newmarket aided in labor and material.

"By the annual session of 1817 a two story structure, thirty-two by twenty-four feet, had been completed. . . ."

Under Martin Ruter the course of study was extensive and full. In addition to Latin, Greek, French, Mathematics and Rhetoric, courses were offered in logic, philosophy, ecclesiastical history, divinity, Hebrew, Chaldee and Syriac. Ruter wanted the institution early advanced to a college.

At the General Conference of 1820 he spoke in favor of a report calling upon each conference to establish a "literary Institution" within its bounds. The fact that the report bore fruit is attested by the number of such institutions the Methodists have established through the years.

The year 1820, however, also marks the termination as the principal at Newmarket. "In 1820," he writes, "I attended the General Conference in Baltimore and was elected Book Agent to conduct the Book Concern at Cincinnati."

He had desired neither the principalship of Newmarket Wesleyan Academy nor the position as Book Agent, preferring, as he often stated, to serve as a preacher; but his Methodist brethren prevailed upon him and he assumed positions of leadership that were to him onorous and tedious. In his autobiography he writes:

"During the eight years in which I had charge of the Book Concern in Cincinnati, I conducted its affairs almost wholly by my own personal efforts. I employed no clerk, did all the writing myself, and conducted the whole business with the least expense to the Church that was practicable. In attending the Western Conferences, and in other necessary journeys, I travelled, during eight years, more than 9000 miles. I superintended a number of publications, and managed a capital of more than $60,000. At the close of the term in 1828, it appeared from the accounts of the Book Agent at New York, that the Concern had gained an amount of about $7000."

During these years also, in 1822, Transylvania University of Lexington, Kentucky, conferred on him the degree of Doctor of Divinity, and he received the invitation, already mentioned, to the chair of Oriental languages at Cincinnati College.

He was a happy man, however, when he was able to leave the Book business. He felt as a man released from an oppressive burden. He left the business world to assume the presidency of Augusta College, Kentucky.

In spite of his willingness to serve as President of the College, he had some misgivings. He writes, "The only objection I felt to accepting this appointment was that it would call my attention in some degree from the more immediate labors of the ministry, and might lessen my own progress in Christian experience. But I had seen, when in charge of the Newmarket Academy, and long before I went there, that the Church needed Seminaries of learning, and could not conduct its important interests without them. I saw that these Seminaries, unless carefully conducted, would not accomplish the purpose intended. I therefore accepted the appointment, determind to spend a few years, not many, in seeing what might be accomplished in this way for the prosperity of Zion."

He was a logical man for the position. He had previously served on a commission of the Ohio Conference when it met with a similar commission of the Kentucky Conference in an attempt to effect an agreement with the Trustees of Bracken Academy in order to merge their institution with Augusta College to be located in Bracken County, Kentucky. The mission had proved successful, and Augusta College was founded.

Augusta College has been called the first college *established* by the

Methodists in the world. Cokesbury College, built earlier, burned down after a few short years and thus is not considered an *established* college. The whole matter is a question of semantics, but there is no doubt Augusta proved a far more important college than Cokesbury. Students came from many states. They came by stagecoach, horseback, steamboat, and probably ox-cart which was a common means of travel in that day. "To be under the guidance and instruction of this exceptional man (Martin Ruter) was ample reason for these pioneer boys to travel such long distances, under severe hardships," writes Walter H. Rankins in his charming book "Augusta College".

In Ruter's first year there were 82 students; but this number rose to 130 by 1829. The teaching staff consisted of seven professors and instructors. The evangelistic note was dominant from the beginning. As one of the professors said, "the college was made a nursery not only of learning but also of morals and religion."

Ruter also aided the Colege by assisting the Trustees in choosing eminent men of affairs to fill vacancies on the Board. John McClean, Justice of the Supreme Court, was one of his choices.

But the deeper drive that controlled his life and thinking was reasserting itself once more. He remained at Augusta until August 1832 and then resigned. "In May of this year," he writes, "I attended the General Conference at Philadelphia. At this time I felt an earnest desire to be given up exclusively to the work of the ministry. No honours, no emoluments, seemed of value compared with the great duties of preaching the gospel of Jesus Christ and being actively engaged in pointing sinners to Him. My resignation at the College was dictated by these views, and some objects connected with the welfare of my family, but the leading object was to devote my time to the duties of the ministry."

His longing to be of use as a minister was fulfilled almost at once. He was stationed at Pittsburgh and the year was "distinguished by a glorious revival in Pittsburgh and great prosperity to the church throughout the boundaries of the Conference."

But he could not do as he wished for long. In 1833 he was nominated by the vote of the Pittsburgh Conference as President of Allegheny College at Meadville, Pennsylvania, and was accordingly elected by the Trustees. "I had not only no desire", he states, "to enter again upon college duties, but I earnestly desired, at least in reference to this college, to be exempted from undertaking them. My brethern thought differently, and urged me to the importance to the church of improving the opportunity now offered in securing the advantages of a good college for the benefit of our people and of the community. I therefore consented to take charge of the college for a season."

Under his leadership the college flourished, enjoying a prosperity and developing a following among the youth of the land far beyond

anyone's expectations. Martin Ruter's leadership left its mark for good here as it had done in Augusta College and Newmarket Academy.

But the call to preach was still the strongest imperative. "In May 1836 I attended the General Conference at Cincinnati," he writes, "and felt an earnest desire to be more actively engaged in the itinerant work of the ministry. At this Conference I offered myself as a missionary to Texas, to go whenever it should be deemed a proper time for entering that field of labor. The Superintendents were all consulted on the subject, and all agreed in an opinion favorable to the enterprise. . . . All were favorable to my appointment when the proper time should arrive."

Texas at the time had but recently secured her independence from Mexico, but was not yet a part of the United States. Rumblings of war between Texas and Mexico could still be heard, but in April 1837 Martin Ruter received a letter from Bishop Hedding appointing him Superintendent of the Mission to Texas, together with two brethren, Littleton Fowler and Robert Alexander.

Ruter was delayed somewhat in his departure, but on November 23, 1937, he crossed the Sabine, being the first to carry Methodism into the Lone Star State.

William B. Sprague says, "For the next six months his life was a scene of uninterrupted labor and privation, crowned, however, with no small success. He rode more than 2000 miles on horseback, swam or forded rivers; preached almost daily, and not infrequently three times a day; shrunk from no fatigue; avoided no hardships and no dangers (he visited some parts of Texas where he had to be protected by an armed guard to secure him against probable attacks by the Indians); lived upon rough fare, and slept in still rougher lodgings, of that wild and sparsely populated region. He formed societies, secured the building of churches, made arrangements for the founding of a College, laid out the greater part of the State into circuits, according to the peculiar economy of the Methodist Episcopal Church, and performed, in a few months, what one of his fellow laborers pronounced to be the work of five years."

Extracts from his Journal are revealing:

"I went to the Colorado, and am the first travelling preacher that ever reached its shores. I went up to Bastrop: some of the old inhabitants said it was dangerous, but the people were perishing for lack of knowledge in that vicinity, and I determined to visit them. I spent a Sabbath there, preached and formed a Society of fifteen members, and returned home without being molested. On the route, we travelled thirty miles or more without seeing a habitation; and saw in that space six graves of persons whom the Indians had killed and robbed. You see how God protected us. . . ."

Again, "We now reckon four circuits in Texas, namely, Houston, Washington, Trinity and San Augustine. These we are trying, with

the aid of local preachers, to supply as well as we are able. But we are greatly in need of more laborers in this interesting vineyard."

In a letter he writes, "In San Augustine the people have subscribed between three and four thousand dollars toward building a Methodist Church. At a late Camp Meeting, a Missionary Society was formed, and about six hundred dollars subscribed for missions."

A Miss McHenry writes that her brother-in-law was an old acquaintance and friend of Dr. Ruter. She sets forth many significant pictures of the man and his work in Texas:

> He repeatedly preached . . . to those who had never heard a sermon in Texas. Every villiage in his route was visited, in the hope of waking up an interest in favor of that religion of which he was a faithful minister. . . .
>
> He visited Houston, when the Congress was in session, applied to, and was encouraged to establish . . . a seat of learning. . . . Liberal offers were made by several large landowners, until some six or seven leagues were pledged for the benefit of the institution, in the event of his moving to Texas. He went as far as to draw up several articles of a charter . . . styling the institution Bastrop University. . . ."

On the eve of returning to the United States to get his family he remarked he had done all that he came to Texas to do, and would now plead her cause elsewhere; would visit several of the Eastern and Northern cities before his return, and would present her moral wants, so as to enlist the good, the wise, the wealthy in her cause.

He never had the opportunity. He contracted a fever shortly thereafter and on May 16, 1838, in the 54th year of his life he died in Washington, Texas, probably of Typhoid.

Tributes and memorials to his life are many. A town in Texas, Rutersville, was named for him, as was also Ruter College. It might be said that out of his efforts came Southwestern University.

He had been twice married, having two children by his first wife and eight by his second. He was always deeply concerned for the welfare of his family, thinking of their interests and needs. They deeply loved him. His daughter, Mrs. Campbell, wrote of him, "In person he was substantially formed, and dignified in his manner. He had the affability of a Christian gentleman. His voice was unusually melodious, and his love of music strong. In the pulpit he was grave, pathetic, and often commandingly eloquent. He lived in habitual communion with God, and his piety, ever reverential yet cheerful, gave the charm of a pure Christian cordiality to his whole character."

And thus we complete the thumbnail sketches of Pilmoor, Lambert, Ware, and Ruter, pastors of Old St. George's who served the South.

The most important fact about these men is not their association with Old St. George's, however, but rather their constant association throughout their lives with our Lord Jesus Christ. That their

names are written on the marble plaques of Old St. George's and their memories are cherished throughout the South is a high though passing honor for both them and the Church, but the fact that their names are written in the Lamb's Book of Life is a signal honor of Eternal value.

## WILLIAM WINANS—SOUTHERN PATRIOT FROM THE NORTH

By J. Allen Lindsey

(A paper delivered at the meeting of the Southeastern Jurisdictional Historical Society at Lake Junaluska, July 11-13, 1961.)

On August 31, 1857, the sun went down, as usual, behind the hills of Wilkinson County in southwest Mississippi; but the darkness which ensued was heavier than that of the night alone. With the setting of that sun Dr. William Winans ascended a mount of transfiguration, transferred by divine appointment from the Mississippi Conference in which he had served for forty-seven years.

As a stalwart pioneer of Methodism and prophet of the wilderness country, he was circuit rider, planter, slaveholder, school teacher, presiding elder, General Conference delegate, church organizer, poet, and candidate for Congress. Except for Tobias Gibson who first brought the faith of our great denomination to the Mississippi Territory in 1799, Winans was the first preacher to come to Mississippi and remain there for the rest of his life. He served in a very influential way in the organization of the Mississippi Conference in 1813, and was its guiding light in many assignments. He helped establish Methodism in the city of New Orleans. His home Conference would not hesitate to nominate him, along with its Lambuths and its Charles B. Galloway, to a place in the all-time "hall of fame" of the Church. It is doubtful if the Methodist Church has produced a man who was his superior in intellectual force.

William Winans was born at Chestnut Ridge, Pennsylvania, on November 3, 1788, the youngest of five children, and descendent on his mother's side of Stephen Hopkins, one of the signers of the Declaration of Independence. Born into humble environment, he was destined to great material hardships. His father died when the boy was two years of age.

As a youth he found employment in the iron districts near his home. Though such employment was of some financial benefit, it did not help his virtue any, and he gave little heed to the counsel given him by his pious mother. He wrote of himself, "Before I was

fifteen years old I was frequently drunk and I loved card-playing more than I did to eat. Sabbath-breaking was almost a weekly offense with me."

While living at Ten Mile Creek in 1796, his acquaintance with Methodist preaching began, as his mother's house came to be used as a preaching place. Eventually William was touched by the messages of such men as Valentine Cook, James Smith, Simon Gillespie, Thornton Fleming, Anderson Hemphill, John Collins, and James Latimus.

In 1804, at the age of sixteen he became a probationer in the Methodist Society, and began to show evidence of earnest seeking after God. His ardent and impetuous nature kept him in trouble with temptation and indulgence, but his conscience was strong and he was often remorseful and repentant.

Soon after William united with the church his mother moved to Clarmount County, Ohio, near Miami. It was there that he had a heart-warming experience not unlike that of John Wesley, in March of 1807. Until that time he had not been very earnest in his efforts to live a Christian life, but finally became truly penitent and sought forgiveness. On Easter Sunday night, March 29, he attended a prayer meeting. His class leader, Benjamin Clark, announced that he would call on no one to pray but if any felt his duty to pray, to do so. After much hesitation Winans attempted earnest prayer. Scarcely had he begun when he felt his burden removed and light, peace, joy, love to God and to all the company present swept over him.

As a young man in the Northwest Territory he was made a class leader and exercised his gifts as a leader of prayer meetings. He became apprenticed to a house joiner but canceled the agreement after six months because of having to work away from home and having to work in wicked surroundings. After giving up his apprenticeship, he taught school in his own neighborhood.

License to exhort was granted him on August 29, 1807, by the Quarterly Meeting of the Miami Circuit. Then, feeling impressed that it was his duty to preach, he received license to do so on August 27, 1808. He had already preached several times by verbal permission of his pastor, the Rev. Samuel Parker.

The text for his first sermon was Ephesians 5:8: "Ye were sometimes darkness but now are ye light in the Lord—walk as children of light." How he fared on that first effort he never knew. No one offered to tell him and he was too excited to judge for himself.

Winans lost no time in applying for the itinerant relationship. He was admitted on trial into the Western Conference, meeting at Liberty Hill, Williamson County, Tennessee, about six weeks after he was licensed to preach.

After serving one year on the Limestone Circuit in Kentucky, he was appointed to Vincennes, Indiana. At one of his first serv-

ices at Vincennes, the man who held the tallow candle for Winans to read the text and line out the hymn was William Henry Harrison. The two remained friends through the ensuing years.

At the session of the Western Conference in November, 1810, Winans was received in full connection and volunteered to take an appointment in the Mississippi District. He was assigned to the Attakapas Circuit, located in Louisiana.

Setting out from Shelbyville, Kentucky, the site of the Conference session, on horseback, and in company with Sela Paine, Winans arrived at Port Gibson, Mississippi on December 5, 1810. This was to be the center of his pastoral work, since his appointment was changed after the Conference adjourned to the Claiborne Circuit. His first sermon in the Mississippi Territory was on II Corinthians 5:20, delivered on December 9, 1810. Thus began a ministry of forty-seven years, extending to the brink of the Civil War.

In 1812, the bishops, acting under authority given them by the preceding General Conference, set the date and place for organizing the Mississippi Annual Conference, the first session to be held at Spring Hill, November 1, 1813. When that date arrived no bishop was present to perfect the organization. Nevertheless, a small group of undaunted preachers gathered at the home of Newet Vick at Spring Hill. Samuel Sellers was elected presiding officer and William Winans, then twenty-five years of age, was appointed secretary, an office which he held for ten years.

At that session he was appointed to go as a missionary to New Orleans, with a mission appropriation of $30 for the year. In order to pay his expenses in that city, he had to open a day school and teach. While there, acting as agent for the Mississippi Conference, he bought the lot on which the first Methodist church in New Orleans was built. But there were no Methodist churches there during his stay on that appointment. He had a difficult time even finding places to preach. Concerning that difficulty one of the city's inhabitants said, "I am glad of it; for if you give the Methodists a foothold, they are ever fastened upon you; for they will live on parched corn and sleep on the bare floor rather than give up an appointment."

Winans stayed in New Orleans only part of the year. When his health began to fail he left in July and went back on the Natchez and Claiborne Circuit.

The Conference of 1814 appointed him to serve again the Wilkinson Circuit where he had been pastor in 1812. Before the year was over he had married Miss Martha Dubose and had decided to locate at the end of the year, a decision reached in part on account of a health failure from a bronchial affection.

His marriage came as a climax to a courtship which, in some aspects was rather tortuous, caused by the effect which women had upon him. For years past he had been carried away in the

presence of girls. While supplying the Sciota Circuit, when less than twenty years of age, he was trying to dissuade a young lady from what promised to be an unfortunate marriage, much undesired by her parents. Young Winans was so entranced in her presence that he proposed to her himself. Fortunately, she put him off and before she made up her mind he retracted his offer.

He once wrote, "In my younger days levity was with me a besetting evil—levity and frivolity unbecoming the gravity proper to a minister of Christ. To this levity I was especially prone in the society of sprightly females, of which I had an extensive and familiar acquaintance, both married and single."

Again he wrote, "It was my nature to love woman; and it rarely happened if, indeed, it happened at all, that I was at any time long without an affair of the heart, which, for the time being, seemed to involve my whole of earthly happiness. I always loved purely and honorably; but, if disappointed in my hopes, as I often was, I could and did, sooner or later transfer my affections to another."

After several proposals of marriage and subsequent rejections, he wrote, "One would think that so many misadventures would have produced discouragement and humiliation; but it was not so in my case. I did not feel at all depreciated by the refusals I had met, and my desire for connubial felicity remained unimpaired. The one effect, I believe, was to render me more select in the choice of an object and more cautious in presenting my claims."

He *was* able to mix his preaching and love life. Shortly before his marriage he wrote, "At this meeting I have felt the spirit of preaching more than I have done for three years before, and yet, what would appear very strange to many, I have been most of the time greatly dejected. The cause of my dejection is this—I am contracted to a young lady whom I have ceased to love, and have fallen very much in love with a young lady who was here and who I think loves me. If I marry the former, I shall be doubly miserable . . . . Whether I am at liberty to seek a dissolution of the contract which I made with the former . . . . is a question which gives me great perplexity."

He did obtain a dissolution from the first and married the second young lady in this reference. After his numerous affairs, when his wedding night finally arrived, he was quite sick and wrote of the experience, "I was so unwell and my animal spirits at so low an ebb that I felt little interested in the events of the evening."

At this location in 1815, Winans established a home near Midway Church among his wife's people. Mrs. Dubose, a widow who had come to Mississippi from South Carolina, deeded Winans a quarter-section of land just north of the town of Centreville. With that property, he acquired several slaves. (In 1854 Winan's total holdings numbered 389 acres of land and nineteen slaves.) After his mar-

riage he built his own home of pine logs and settled down to farm and teach school.

Through the years Winan's home became the stopping place of every man worth seeing who came to Mississippi on any worthwhile errand. Although required by his calling to be absent from it a great deal, it was the place where Winans most often wanted to be.

Four children were born of his marriage, three daughters and one son.

Though a schoolteacher, Winans had himself been almost entirely self-taught, receiving almost no formal mental training. In his childhood a brother four years older than William had somehow learned to write, and in turn William had received thirteen and one-half days of instruction in arithmetic; so the brothers taught each other what they had learned. Mathmatics held for William an attraction of novelty, and to his old age he enjoyed wrestling with intricate mathematical problems.

Books were also one of his great loves. He was an avid reader and acquired one of the largest private libraries in the Southwest. It was also one of the best used collections in the country. On January 24, 1825, he wrote, "I have account of having read, since I began to travel in 1808, up to this date, 318,095 pages of various sizes . . . . besides occasional reading, and many books of which I dare not set down the number of pages. This, of the books of which I have account, makes an average of fifty pages a day; and yet, alas! how little do I know! Of the above number of pages, 30,000 have been in the Bible and commentaries on that Book, but how little the profit I have secured!" He read through the Old Testament ninety-seven times and the New Testament 194 times during his life time. On the lid of the volume he kept the record, stating the dates of beginning and ending a reading. Up to the ninth of June of the year he died, he had read the Old Testament seven times and the New Testament fourteen times.

An entry in his Journal of September 6, 1823, states, "I remained at home and was silly with the children, after being almost crazed with intense reading. I read too much, when at home, for piety, health, or even instruction or amusement. It becomes a task to me, and yet, such is my inclination to books that I do not refrain."

Diligent study so far repaired the defect of his lack of scholastic training that he was justly considered learned in English literature. He spoke and wrote with freedom, correctness, and force. The honorary degree of Doctor of Divinity was conferred on him by Randolph Macon College, though he had already received that degree from the editor of a newspaper. After his funeral sermon for Robert Dunbar, Winans was asked to publish the discourse, which had taken him an hour and a half to deliver. When he sent the manuscript to the publisher, nothing but his name was put on the title page with the title. The editor considered "Reverend" before the

name, then, "minister of the Gospel" after the name, but was not satisfied with either, so he affixed "D.D." after the name. Winans commented, "Was I not the first American Methodist preacher ever honored with a DD?" "That was in 1821," he continued, "when D.D. was not so cheapened as it has since become by a sort of California abundance. Had it been in my power I should, as some fastidious men have since done, declined the title; but it had gone out on the wings of the press ere I knew anything of the matter, and I was therefore compelled to wear my honor as meekly as possible."

His great store of historic information and the diligence with which he studied the science of government made him equal to the statesmen of his time. He was fond of politics and discussed measures of government freely. He served as a trustee of Centenary College and made the address at the first Commencement of that institution. When his Annual Conference determined to publish a periodical, Winans served as chairman of the committee to lay the plans for the *New Orleans Christian Advocate.*

This amazing man kept a perfect diary from the time of his entrance into the ministry to the month of June preceding his death, except for the five years of his location. He kept an accurate copy, usually made with pen and ink, of all notes and letters he wrote after 1819—an amount of systematic study and labor that has seldom been equalled.

According to his own records, he performed 134 wedding ceremonies, for which he received in fees $1843.25, an average of $13.75 per wedding. During his active ministry he traveled almost 140,000 miles.

A lover of poetry, Winans read a great deal of it, and wrote some, using at times the pseudonym "Tyro". In some of his love poems the name of the object of his affection was penned in code. Portions chosen at random from these often lengthy offerings are these:

"The poetry of love was there,
When your young heart was given
With utter recklessness of care
To him, as unto heaven.

"How sweet the influence on hearts,
Which then, my friend, you knew!
Sweeter than else this earth imparts,
And not more sweet than true."
"To Saturday" (a portion)

"Ah! unkind day! that from us takes
To absence long our lovely friend!
How sad our hearts and brows it makes
That *then,* how soon! her stay must end!

"Sweet has her visit to us been:
But, ah! Tomorrow it must cease;
Tomorrow! Ah! how soon is seen
An end of every earthly bliss."

At the death of one of his friends he wrote a poem of eleven stanzas, two of which are as follows:

"Farewell! and may indulgent heaven
Deal tenderly with thee!
May life's ways to thee be even
From thorns and darkness free!

"Farewell! and if we meet no more
Among the scenes of time,
O may we meet on Canaan's shore
In heaven's delightful clime!"

On November 15, 1815, while at William Foster's home, he composed fifteen stanzas on the ninth chapter of Isaiah. The first three of the fifteen are as follows:

"Wake my heart! my tuneful powers
Unite, the praise of Christ to sing;
Employ the swiftly passing hours
To celebrate heavn's matchless king.

"A child of man, a Son of God,
To us is born, to us is given;
He sways, of empire vast, the rod,
Supreme of earth, Supreme of heaven.

"He Wonderful is called by name,
How just the name to Him applied!
A God, a man, to earth He came;
For man He lived, for man He died."

The year after his locating Winans went to the Annual Conference session at William Foster's home at Pine Ridge, near Natchez. He had already been elected to elder's orders but no bishop had as yet attended a session of the Mississippi Conference, so he had not been ordained. Bishop Robert R. Roberts was expected to preside over the approaching session and Winans was on hand for his ordination.

When the time arrived for the session to convene, the bishop was not present. A president was elected and Conference business was assumed. Young Winans, as a local preacher, was not admitted to the session, so was outside serving as a self-appointed look-out. After some time had passed, he pushed open the door of the Con-

ference room and announced, "Gentlemen, please excuse me for interrupting you, but I thought you would like to know that Bishop Roberts has arrived."

After five years in location, Winans was readmitted, and from 1820 until his death remained in the Mississippi Conference, enduring whatever hardships were incident to his calling, and performing an almost incredible amount of labor. For several years he served as a presiding elder and served efficiently, for he had a superior administrative talent. Twice, when bishops could not be present for the Conference session, his fellow ministers elected him as their presiding officer. One of his contemporaries, John G. Jones, wrote, "He should have been a bishop, for when he presided he always did things in a bishop-like way." Others apparently considered him as "bishop material" for he received a number of votes for that office in 1832.

One of Winan's weaknesses was his temper, against which he was constantly fighting. In his thirty-fourth year he wrote in his journal, "There seems to be a fatality waiting upon me to counteract my firmest resolutions to lay aside my besetting sins. Ever since my return from the meeting provocations have crowded the heels of each other in almost irresistible force and have overthrown my resolve not to be angry." Several days later he wrote that under a severe trial he gave in to anger in a shameful manner. He always ended such statements in his journal with a plea to God for help.

He was rather harsh in his criticism of other preachers' sermons. In his records appear such critical remarks as: "a petty effort", "dull times", "took — for his text, or rather for his motto", "About as abortive an attempt as I ever heard", "I did not rate his performance as equal to his reputation," "heard Bro.——— try to preach. He prays admirably and exhorts well; but his preaching talent is feeble enough." Of Bishop Asbury he worte, "I did not consider him a preacher of high order. His style was sententious, his manner dry, and consequently unimpressive; but in ecclesiastical government he was probably never excelled." In total ability Winans classed McKendree as the superior of the two early bishops.

Though Winans did not record accurately the total number of sermons preached in his lifetime, he did list 2,715 sermons in which he used 763 texts. His first sermon listed was on Genesis 16:13, preached at Limestone, Kentucky, in June, 1809, and seventeen times thereafter. He preached fifty-one times from Luke 10:42.

At a camp meeting near Bakers Mill, Clark's Creek, he preached his longest sermon, and what he considered his ablest. The subject was "The Truth and Divine Origin of the Sacred Scriptures." 1500 people were present, many of whom had to stand, and only two of them left during the three-hour discourse.

As a sermonizer he was inclined to be accurately logical and of a metaphysical trend of though. He was remarkable for the clear-

ness of his comprehension and for the accuracy and distinctness with which he stated his propositions. It was Winans who preached the sermon that impelled Linus Parker to enter the ministry. Parker was studying law in New Orleans at the time. After entering the ministry (he) Parker served efficiently in the pastorate and was elected a bishop in 1882.

In 1840, the Mississippi Conference made a unanimous request that Winans prepare a volume of his sermons for publication. He prepared seventeen, to be entitled "Discourses on Fundamental Religious Subjects". They were not published, however, until two years before his death.

A defender of Wesleyan Methodism and *status quo* in the Church, he was against preaching on questions of policy, domestic economy, and social problems. However, he did not always practice his stated convictions in that respect.

From 1824 until his death Winans was a delegate to every General Conference, sometimes receiving every vote of the Annual Conference. At the General Conference in 1824, he met in debate Henry Smith of Baltimore, one of the champions for election of presiding elders, as opposed to appointment. So thoroughly did Winans vanquish him that Smith became a convert to his views.

It was Winans who presented, jointly with Lovick Pierce, in 1824, the successful resolution giving a bishop the power to veto over the decisions of the General Conference, if employed within three days following any piece of legislation, and if two-thirds of the delegates concurred.

Winans went to Baltimore in 1824, at the age of thirty-seven, an unknown preacher, and came away the topic of much conversation, for he had disclosed his grasping powers of mind as a Church legislator, unsurpassed on the debate floor.

At the General Conference of 1828, Winans stood against the well-known Wilbur Fiske on the Canadian question, and defeated him.

At the General Conference of 1832, he delivered the Pastoral Address to the Conference. He was at the forefront in the slavery fights in the Conferences of 1836 and 1840. When the Conference met in Cincinnati in 1836, one of the newspapers of that city commented, "Winans from Mississippi takes an active part in most of the debates of the Conference. It is generally believed he has no rival on the floor." Certainly no one could have made a more singular appearance before a General Conference than did he. The editor of that Cincinnati paper described him in an editorial in this manner: "I was never more mistaken in appearances than on judging of him. His appearance bespoke anything rather than a minister or an orator. With a rough manner, long shaggy hair, and a neck ignorant of a cravat, he seemed more like some lawless backwoodsman than the able and devoted minister which I understand him to be,

and the powerful speaker which I immediately knew him to be. His voice, indeed, was not the most musical and gentle in the world; it sounded something as we might imagine cracked thunder to sound. But his argument was very luminous, his language choice and strong, and his manner very cogent and occasionally eloquent. I never heard a speech which was on the whole more remarkable, certainly not among the clergy."

As has been stated, Winans was interested in and alert to political matters. He was a political supporter of William Henry Harrison and Henry Clay and a personal friend of both. He was opposed to Andrew Jackson and Tyler. His own campaign for election to Congress was unsuccessful, largely because of the accusation by his opponents that he was an abolitionist.

In his political views and activities he remained true to his impetuous nature. In a letter to Dr. A. B. Longstreet of the University of Mississippi on October 16, 1855, he wrote, "Every Southern man who advocates a continuance of the nationalization of foreigners appears to me as with a drawn dagger, pressing the point with more and more frenzy upon the very vitals of his own interest and safety. Every new voter, so made, may be regarded as another nail in the coffin of all that is valuable in the peculiar lot of a Southerner."

Winans was born to anti-slavery principles, nourished in them through his childhood and youth, and he never forsook those principles. In a speech before the American Colonization Society at New York in 1846, he stated that he expected to die an anti-slavery man. Yet he was persuaded that nothing but an act of national legislation could emancipate any considerable number of them; and he therefore held that any rule in religious societies to prevent the members from purchasing, or to compel them to emancipate the slaves they had, was an injury to the slaves themselves.

When action was sought in the General Conference against F. A. Harding and Bishop Andrew for being holders of slaves, Winans was quick to defend them, maintaining that the *Discipline* allowed the connection with slavery which those men had. When the resolution was introduced asking Bishop Andrew to resign the episcopacy, Winans was the first to speak in his defense, and he continued to be the principal spokesman for the Southern Church.

Winans, Early, and Capers were the three from the South appointed by the General Conference in 1844 to work with three from the North to try to hold the Church together. He was on the famous Committee of Nine which was appointed to draw up the plan of separation of the Church. He was named chairman of the Southern group of delegates which had been voted out of the Church, and in that capacity attended the Louisville Convention in May 1845, which was called for the purpose of organizing the Methodist Episcopal Church, South. He made the speech at that convention which inspired and stimulated the action that was taken.

When Bishops Andrew and Soule did not reach the first General Conference of the Church, South, at Petersburg, Virginia, in 1846, on opening day, it was William Winans who called the Conference to order. More than any other one man, he was the founding father of Southern Methodism.

Mr. Winans was tall, thin, and weather-worn. His light hair appeared not to be combed more than once a week. He wore no sock or neckerchief, his shirt collar lay slouchingly about his neck, and his attire had the appearance of uniform neglect. His head was of a very intellectual cast, his eyes rather small, dark and piercing, his forehead high. The whole contour of his countenance was that of a thoughtful, calm, and philosophical character. In discourses his gestures were not very graceful, neither was his voice well modulated, yet he was intensely earnest, and the features of his face became flushed and writhed with his emotions. He never favored himself in the pulpit or on the debate floor, but spoke as though he never expected to speak again.

Few of those who knew Winans as a pulpit orator only, had any idea of the tenderness and love which flowed from his soul. To many he seemed rough and severe, but those who knew him well saw that those qualities were exhibited only as evidences of his unwillingness to be lax in moral principles. He appreciated and enjoyed the approval of his friends, but he would sacrifice such approval quickly, if necessary, for he was uncompromising in adherence to what he believed was right. He was considerate of those who tried and failed, but to fail from carelessness or indifference was a crime and it always drew his rebuke and severity of justice.

This great and good man belonged to no factions, nor did he stoop to the use of political designs to procure his own election—he preferred defeat to such tactics. He sought no place, claimed no prerogative, stooped to no cunning, and shrank from no duty.

A school in Mississippi was named for him, several churches were named for him, and his picture hung in several others. Babies, even Choctaw Indian babies, were named for him.

William Winans willingly and unreservedly sacrificed his health and comfort for the honor of Methodism and for the glory of God. This, with his long-tried integrity, entitled him to the confidence and veneration of both the Church and the country.

He was buried in his family burial ground on September 1, 1857. There, on the first piece of ground he ever owned, where forty-two years before he had established his home, was laid to rest this man who loved the Lord with heart, soul, mind, and strength.

# LETTER FROM BISHOP COKE TO THE REV. THOMAS MORRELL

The following transcript of a letter from Bishop Thomas Coke to the Reverend Thomas Morrell has been prepared by Dr. Arthur Bruce Moss from the *Christian Advocate and Journal*, Vol. XXVI, No. 14, p. 53, April 3, 1851. Dr. Moss makes the following remarks about the letter:

"The first section of the letter lays emphasis on prayer. The second presents Coke's keen interest and belief in a speedy 'Millennium,' which is a most interesting doctrinal peculiarity. The final quotation is almost prophetic, considering Coke's actual death and burial in the Indian Ocean somewhere off Ceylon. The quotation, uncredited by Coke, is from James Thomson's "A Hymn of the Seasons". Coke's startling use of this superb poetry demonstrates his culture and wide-ranging reading. The letter brings Coke's world-wide ministry again into the thinking of the Church."

Thomas Morrell, Elder of the Methodist Episcopal Church, New York.

Downpatrick, Ireland, June 23, 1790.

My Very Dear Brother:

I find it a great privilege that I can daily, continually feel my spirit one with yours. Whilst I am bearing my feeble testimony for Jesus in these more populous countries, I can easily retire in spirit into your woods, and recall to my mind the many pleasing consolations of God's Spirit which I have enjoyed among our dear people in the States. And, praised be God, he has not left himself without witness among us here:—the Lord is, in Ireland, carrying on his great work of awakening, converting, and sanctifying souls, though not with that glorious rapidity with which he bears down all before him in the States. Indeed, I do expect that the blessed manifestations of God's power, which he has revealed in so many places on the Continent, will soon run through the whole of it. Only be you and my brethren employed in holy things, crucified to the world, alive to God, and zealous for him, and you must bear down all before you: for God will be for you; and if he be for you, who can be against you? It gives me great pleasure to find by my very dear friend Bishop Asbury's last letter, that we are likely to have a word among the poor Indians, those sons of Shem, as our dear old Father in the Gospel calls them. Take care to keep up the spirit and exercise of prayer, which I have with great delight observed among the preachers each time I have visited America; and exhort your fellow-labourers to preserve the same spirit, and to exert themselves in the same divine exercise. Prayer is the key which opens the kingdom of heaven to believers; yea, it brings down the gift of faith into the soul; yea, it sets up a little heaven in the heart.

Surely you cannot be mistaken in the signs of the times. The Lord is hastening apace the great Millennium, when Christ shall reign with his ancients gloriously a thousand years. O that you and I may be the subjects of that reign! or, at least, enjoy the sight of it out of paradise. Endeavour

to quicken the people to live up to the privilege of this dispensation, by preserving and retaining the perfect love of God. One of the most sure signs of the approach of the Millennium will be the having a multitude of real possessors of that mighty blessing in our Society; for, as the dear saint of God, an acquaintance with whom I valued as one of the greatest external privileges of my life—I mean John Fletcher—used sometimes to say, "When that blessed time arrives (the Millennium) it will be as difficult to find an adult person, who is not a father in Christ, as it now is to find one that is." Let that motto be ever written in your mind, "God sees us." Walk in his presence, and you shall be in his smile, which will turn the waste wilderness of this world into a paradise, which will make you happy whether you be among the pines or in the plantations, whether you be travelling by land or by sea; which will enable you to say with the poet:

"Should fate command me to the furthest verge
Of the green earth, to distant barbarous climes,
Rivers unknown to song, where first the sun
Gilds Indian Mountains, or its setting beams
Flame on th' Atlantic Isles, 'tis nought to me—
Since God is ever present, ever felt,
In the void waste, or in the city full,
And where *He* vital breathes, there must be joy."

Farewell, God bless thee. Thy faithful friend and brother

Thomas Coke.

**THE NEXT ISSUE**

The next issue of this bulletin will be devoted to the Minutes, Message, and other material relating to the Tenth World Methodist Conference at Oslo, Norway.

# MINUTES

# EXECUTIVE COMMITTEE

# ASSOCIATION OF METHODIST HISTORICAL SOCIETIES

Lake Junaluska, North Carolina

JULY 14, 1961

The Executive Committee of the Association of Methodist Historical Societies met at Lambuth Inn, Lake Junaluska, North Carolina, at 9:00 a.m. on July 14, 1961. The President, Bishop T. Otto Nall, presided and led the devotions.

The following members were present: T. Otto Nall, Lester A. Welliver, Frederick E. Maser, J. B. Cain, Elmer T. Clark, Mrs. Kenneth Stahl, C. Wesley Christman, John Hoon, Edwin L. Jones, J. Manning Potts, W. Guy Smeltzer, Scott D. McDonald, and George H. Jones.

The following visitors were recognized: Melvin Steadman, Edwin Schell, Miss Elizabeth Hughey, and Brooks Little.

Elmer T. Clark moved that messages be sent to Oscar T. Olson and Jacob S. Payton, and it was so ordered.

## Secretary's Report

Elmer T. Clark read the report of the Executive Secretary, as follows:

### Report of the Executive Secretary

It is a pleasure to welcome you here to Lake Junaluska. This area is rich in Methodist history. Asbury and McKendree came this way in 1820 and passed along the stream which forms Lake Junaluska, and probably across the grounds of the Assembly. This was regarded as of such importance that the Boy Scouts of America have established an Asbury Trail and an Asbury Trail Award for Explorer Scouts who will hike across the route followed by the two bishops. I am attaching a copy of the Scout booklet to this report, and am also including a booklet by Mrs. Stahl, *Lest We Forget,* on the founders of Methodism in North Carolina.

It is also a pleasure to welcome the Committee to the World Methodist Building, where you will see the world's largest and finest collection of Wesley art objects and Methodist prints. The building is the property of the World Methodist Council, which provides headquarters without cost for the Association. It is visited annually by twenty-five or thirty thousand people from all parts of the country and foreign lands. The property is valued at $100,000, without indebtedness, and further improvements are now being contemplated and will probably begin in the autumn of this year.

## Jurisdictional Societies

As is well known, there are Historical Societies in all the Jurisdictions except the Central and Western. These are fairly active. The Northeastern Society has just concluded a successful meeting at Boston, and the Southeastern group has just concluded its meeting at Lake Junaluska. These produced valuable papers which we will be glad to print. There are organizations in most of the Annual Conferences, but many seem to be more or less inactive.

## Activities and Projects

At our last meeting in Washington, D. C., on November 3, 1960, the various activities and projects of the Association were reviewed, and there is little to be added. Progress is being made on the *History of American Methodism* under the editorship of the Book Editor, Dr. Emory Bucke. Nothing has yet been done on the volume of documents relating to Methodist origins in this country planned for the Bicentenary, but there has been correspondence with some authorities with reference thereto. It will be recalled that we are to report to the General Conference of 1964.

A financial report will be submitted by the Treasurer. This will show that the Association is in a good financial position.

## Dictionary of World Methodism

Slow progress continues to be made on the *Dictionary of World Methodism*. We have secured editors in Great Britain, New Zealand, South Africa, Belgian Congo, Canada, and Australia. We also have an editor from the American Episcopal Zion Church in the United States. We have received numerous articles from New Zealand and from the former Methodist Protestant Church and the Holston Conference in the United States. The total, however, is insignificant in view of the gigantic nature of the task before us.

Our previous actions provide that both the World Methodist Council and this Association should set aside the amount of their appropriations during the early period when expenses are lighter so that funds will be available later on when expenses mount. This is being done and we now have $10,000 set aside. This will enable us to secure extra help when it is needed and if it can be found.

It has already been pointed out that the articles received follow different patterns and do not conform to the norm we have established. This was probably to be expected, but it means that a large amount of editorial work must be done in our office. We are preparing to print a new folder of instructions and suggestions in which the type of articles needed will be more explicitly described in the hope that a minimum of editorial revision will be necessary.

### Secretarial Policy

At our last meeting a committee of six persons was named to begin studying the question of policy, including the election of another Secretary. The Committee has not been able to meet and is asking for more time. As long as the present Secretary lives at Lake Junaluska he will continue to do something, but a new officer will be needed in due time. This presents a financial problem since the new person cannot be expected to serve at the present nominal salary. A continuation of the joint arrangement will not be practicable because the new Secretary of the World Methodist Council expects to spend around half of his time in New York.

### Meeting in 1962

The Executive Committee has always met on the eastern seaboard, more frequently in Washington than elsewhere. The members now come from all the Jurisdictions and not only from those that have Jurisdictional Societies as was previously true. It is felt that our next meeting should be held elsewhere and it is recommended that it should be in St. Louis, the exact date to be determined by the President, Secretary, and Treasurer, so that conflicts with other meetings may be avoided.

Elmer T. Clark, Secretary

## Treasurer's Report

### Receipts

Mrs. Kenneth Stahl presented the report of the Treasurer, as follows:

| | | |
|---|---|---|
| Appropriation from Council on World Service and Finance (operating budget and Methodist Shrines) | | $44,500.00 |
| Transfer from Savings Account | | 1,281.32 |
| World Methodist Council refunds | | 3,450.21 |
| Miscellaneous receipts | | 633.26 |
| *Total Receipts* | | $49,864.79 |
| Cash Balance on June 1, 1960 | | 2,675.86 |
| Total Receipts and Beginning Balance | | $52,540.65 |

### Disbursements

| | | |
|---|---|---|
| Operating budget | | $39,652.25 |
| Methodist Shrines: | | |
| St. George's Church | $2,500.00 | |
| John Street Church | 2,000.00 | |
| Barratt's Chapel | 1,000.00 | 5,500.00 |
| *Total Disbursements* | | $45,152.25 |
| Cash Balance on May 31, 1961 | | $ 7,388.40 |

## Meeting in 1962

Dr. Maser moved that the Secretary's recommendation to hold the next meeting in St. Louis at a date to be determined by the officers, be adopted, and the motion carried. Dr. Hoon made a statement welcoming the next meeting to the South Central Jurisdiction.

Dr. McDonald presented a resolution expressing appreciation to Elmer T. Clark for the outstanding work he has done with and for the Association, and a rising vote of thanks was given.

## Jurisdictional Reports

Dr. McDonald presented a report for the North Central Jurisdictional Historical Society, and made the following recommendations:

1. That the papers delivered at the various Jurisdictional Society meetings be gathered and published in one volume.
2. That directives be given to the Local Church Records and History Committees as to their duties.

Dr. Christman reported from the Northeastern Society, stating that the meetings are being held at the various theological seminaries in that Jurisdiction. He presented the following recommendations:

1. That an essay contest in connection with the celebration of the beginnings of American Methodism be sponsored.
2. That a more complete handbook for local church historians be issued.
3. That plans be made to reprint certain books and other historical materials.

The following actions were taken in connection with Dr. Christman's report:

1. That a committee be named to lay plans and make rules for an essay contest.

2. That a copy of the booklet "Preserving and Writing Church History" be sent to each member of the Executive Committee with requests for suggestions for its revision. It was suggested that blank pages be inserted for listing of materials for various areas.

3. That the Association provide for and help defray the expense of publishing Pilmoor's Journal.

Dr. Hoon for the South Central Society, stated that Bridwell Library at Southern Methodist University has been designated as the depository of the Jurisdictional Society. He explained a packet is being issued for Annual Conference Societies, and local churches in the Jurisdiction. The Society is planning to develop regional meetings. He described certain memorials which will be sent to the General Conference, asking for changes and additions in the *Discipline*.

Dr. George Jones reported that the Southeastern Jurisdictional Society had just concluded its meeting at Lake Junaluska and that many persons present had been in attendance.

## Methodist Librarian's Fellowship

Miss Elizabeth Hughey, librarian for the Methodist Publishing House at Nashville, Tennessee, brought greetings from the Methodist Librarian's Fellowship, as follows:

At its meeting in Washington, June 12, 1961, the Methodist Librarians' Fellowship voted to send its greetings and best wishes to the Association of Methodist Historical Societies and to convey the following resolution concerning our mutual interests:

Aware of the tragic losses of archival and other precious materials from institutional and historical libraries, local conferences, and local churches, the Methodist Librarians' Fellowship wishes to express to the Association of Methodist Historical Societies the following concerns:

1. the need for preservation (adequate protection from dust, rodents, fire, humidity) of the manuscript and printed records of the conferences and local churches.
2. the need, since there are frequent changes of the secretaries or librarians of the local historical societies, for continuing responsible supervision by representatives of the Conference and the Historical Society.
3. the need for cataloging and arrangement of materials according to accepted bibliographic practice and for consequent accessibility to responsible scholars.
4. the need for clearly stated and adequately executed collecting programs.
5. the need in each conference for the adequate training of the ministers in their responsibility as custodians of the official records of their churches and for the deposit of historical records, in so far as possible, in fireproof housing.

Elizabeth Hughey, Chairman
Librarian, The Methodist Publishing House
Arthur Jones, Secretary
Librarian, Drew University

Dr. J. Manning Potts moved the acknowledgement of these greetings and the motion was adopted.

## Publications

Dr. C. W. Christman spoke about the advisability of reprinting certain historical materials and the following motion was adopted:

Recognizing the interest in the historical development of our Church, we urge the Methodist Publishing House to reprint biographical material now out of print, such as *The Life of Chaplain McCabe,* by Bristol, in cheap paperback editions, and to undertake the publica-

tion of brief popular biographies of other Methodists which will help to acquaint our Methodist people with the development, traditions, and growth of their Church. The Secretary is asked to present this to the Book Editor of the Church and to compile a list of a dozen or more works that should be reissued.

J. B. Cain urged the publication of the papers of William Winans. He pointed out the loss of certain old church buildings in the Mississippi Conference, and suggested that buildings one hundred years old should be designated as "Methodist Landmarks."

### Grave Markers

Dr. Scott D. McDonald described and presented a sketch of a marker to be placed on the graves of Methodist ministers.

Dr. McDonald moved that the Association request the Methodist Publishing House to manufacture these or a similar marker and advertise it for sale in its catalog.

This was adopted.

Dr. Potts reported on the efforts to preserve the tombstones of Bishops and other Methodist leaders on the campus of Vanderbilt University in Nashville, Tennessee, and moved that the Secretary take the matter up once more with Chancellor Branscomb and the Chief Property Engineer at Vanderbilt, stressing the importance of preserving this burial plot and expressing appreciation for the care they are giving. This was adopted.

### Centennial Observances

Dr. Clark called attention to that section of his report on the observance of the Bicentennial of the origin of Methodism in America and pointed out the difficulty of naming a date that would be satisfactory to all groups. Ed Schell stated that the Baltimore Conference had provided for observances in December, 1962, and January, 1963. Fred Maser moved that a committee be named to cooperate with the Secretary in preparing the report to the General Conference on the subject. This was discussed by Dr. Potts and others and the motion prevailed.

Dr. Clark spoke on the 25th anniversary of Unification and plans for that celebration. Dr. McDonald moved that a separate committee be set up to deal with this and it was so ordered.

### Dr. Clark's Memoirs

Mention was made of Dr. Elmer T. Clark's service and his intimate knowledge of all Church movements over a long period and especially his association with the Bishops of the Church. This was discussed by Bishop Nall, J. Manning Potts, J. B. Cain and others. A motion was

presented and adopted with unanimity requesting Dr. Clark to prepare and publish his Memoirs covering all the matters mentioned. Dr. Clark stated that other similar requests had come to him and he would endeavor to comply if he could do so.

Dr. W. Guy Smeltzer spoke of a filmstrip he is preparing under the auspices of the Historical Society of the Northeastern Jurisdiction, and he asked the support of the Association. A motion of support was adopted with the understanding that it remain a project of the Northeastern Society.

Dr. Smeltzer also spoke on the desirability of reprinting the Minutes of the early Conferences in America and moved that a committee be named to consider this. The motion prevailed.

Miss Hughey stated that these early Minutes, along with others, are available in microfilm form, having been filmed by the microtext committee of the American Theological Library Association.

### Committees Named

Bishop Nall announced the personnel of the various committees ordered by the session, as follows:

Legislative Committee: W. G. Smeltzer, Lester A. Welliver, John Hoon, Edwin Jones, Elmer T. Clark.

Committee on the Bi-Centennial Observance: J. Manning Potts, C. Wesley Christman, Frederick E. Maser, Melvin Steadman, Elmer T. Clark

Committee on the Twenty-fifth Anniversary of Unification: Scott McDonald, J. B. Cain, Edwin Schell, George Jones, Elmer T. Clark

Committee on the printing of the Early Minutes: W. G. Smeltzer, Edwin Schell, Miss Elizabeth Hughey.

The Chairman stated that Dr. Clark should convene these committees, since he is a member of each.

Edwin L. Jones announced that a meeting of the Committee on Secretarial Policy would meet at lunch in Lambuth Inn.

The Committee adjourned.

T. Otto Nall, President
Elmer T. Clark, Secretary

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